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to do is for the changing bodies to flock to the unchanging—for us all to seek union with Rome. If the mountain will not come to Mahomet, why Mahomet must go to the mountain! It is probable that many people will say such talk is neither sane nor serious, but the author does not think so. He really seems to think that there could be such a method of reunion. The arguments he uses are ingenious, but they are often flimsy and superficial, and he goes over a great deal of old straw which has been threshed a hundred times. But all this does not prevent his saying many good and pointed things, and while his style is jagged he is often interesting. He makes a good point in exposing the absurd notions so many Protestants have about Roman Catholics, thinking, for example, that their religion consists in crossings, etc., and prayers to the Virgin. He shows that the Roman church nurtured some of the loftiest types of personal religion and sacrifice of self for Christ's sake that the world has ever known. He punctures the bladder that Romanists do not read the Bible or preach the Bible. He shows, what is known to every scholar, that the sermons of the priests and friars in the Middle Ages were crammed full of scripture, and that before Luther was born many editions of the German Bible were in free circulation. He also shows how absurd much of the Protestant talk about Jesuits really is. When, however, you meet such statements as the one on p. 110, that Peter was the visible head of the council of Jerusalem, or the one on p. 315, that the immaculate conception of the Virgin has ever formed part of the original revelation committed to the apostles, you close the book in despair.

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A HISTORY OF THE PLYMOUTH BRETHREN. By WILLIAM BLAIR NEATBY, M.A. London: Hodder & Stoughton, 1901. Pp. xii+348. 6 s.

THE author is the well-educated son of a somewhat eminent member of the Plymouth Brotherhood, and, having for many years been intimately associated with Brethrenism in its various phases, is in a position to enter sympathetically into the higher and nobler features of the movement and at the same time to appreciate to the full the weaknesses and pettinesses of the system. He has the advantage of being the first to attempt a connected history of this remarkable movement and of having had access to all sources of information, printed,

written, and oral. It is probable that no other individual could have commanded so complete a body of information. Understanding the spirit of the movement as no outsider could hope to do, and now fully emancipated from the thralldom of its dominant ideas, his qualifications for his task are well-nigh ideal. The author's scrupulous care to state the exact facts and to point out the degrees of credibility, where certainty cannot be attained, is manifest on nearly every page. Owing to the nature of the subject-matter, the work is literally filled with controversial materials. While the volume before us is a most admirable piece of work, its story is inexpressibly dreary and sad. The irony of the situation is most remarkable. Repudiating his own church (the Church of England) and all other denominations of Christians as apostate because of their sectarianism (gathering, as he said they did, not to the name of Christ, but to some particular doctrine or practice or to some party leader), Darby became himself the most arbitrary and intolerant of all party leaders, and carried the principle of sectarianism further than it was ever carried in the whole history of Christianity. Professing to be guided in everything by the Spirit of God, he manifested in his attitude toward such of his followers as came to differ from him in some point of speculative theology an intolerance, a rancor, a willingness to impute improper motives, and a disregard for truthfulness that are hard to reconcile with his remarkable devoutness, his half-century of ceaseless and self-sacrificing labors, and his gentle and affectionate bearing toward those that remained faithful to him.

Any attempt to characterize the movement or to indicate the schisms that have occurred, and their causes, would unduly prolong this notice. It must suffice to call attention to Darby's view of the church and to his mode of exercising discipline. He limited the church of Christ to those who were "gathered to Christ's name" in complete agreement with himself as regards open ministry, rigorous exclusion from communion of all who in doctrine or in practice were out of accord with his teachings, and all other matters of doctrine and practice. He denied the existence of local churches. The unity of the church he constantly insisted upon. The retention in its fellowship of a member whose doctrine or practice differed from his own by any local assembly was a sufficient ground for the disfellowshipping of the entire assembly. When an assembly had been disfellowshipped all other assemblies were required to refuse communion with any individual member of it. If a member of an assembly otherwise in good fellowship communed with a member of a disfellowshipped assembly and was not disciplined there-

for by his own assembly, the latter likewise incurred the penalty of excommunication. It was not the privilege of a Darbyite assembly in any part of the world to hold aloof from a controversy that had arisen in any assembly. Each assembly must consider and pronounce upon every question that might be mooted in any assembly and exclude any member that refused to accept Darby's view, or itself as a whole suffer exclusion from the brotherhood. The point in dispute might be purely speculative, and, to any sane mind, of very slight importance. The result of this view of the church and this method of exercising discipline has been endless subdivision, the various parties not only disfellowshipping each other and refusing even to sustain social relations with each other, but also charging each other freely with untruthfulness and imposture. Brethrenism from the first laid great stress on premillennialism and the study of the prophetic Scriptures with reference to this doctrine. It has greatly promoted a certain kind of biblical study and a certain kind of evangelism. But the system as such has experienced a complete *reductio ad absurdum*.

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LE LIVRE DE LA PRIÈRE ANTIQUE. Par R. P. DOM FERNAND CABROL, Prieur de Farnborough. Paris: Oudin, 1900. Pp. xvii+573. Fr. 3.75.

DAS GEBET IN DER ÄLTESTEN CHRISTENHEIT. Eine geschichtliche Untersuchung. Von EDUARD FREIHERRN VON DER GOLTZ, Pastor zu Deyelsdorf. Leipzig: Hinrichs, 1901. Pp. xvi+368. M. 6.80.

THE similarity of titles would naturally suggest that these two monographs not only have the same topic, but are alike in intention. Yet but a little reading in each reveals the fact that, however close they may be in the objects which they consider, their points of view are so far apart that they seem hardly to belong together. They offer a striking illustration of how diverse are the angles from which antiquity is regarded by modernity, especially where ecclesiastical influences strike in to fix the method of vision and the media through which the facts are seen. For this very reason, however, there is a peculiar suggestiveness in examining the two books in close succession.

Father Cabrol is a Benedictine monk, brought by his position as prior of Farnborough into contact with minds not born into the tradi-